

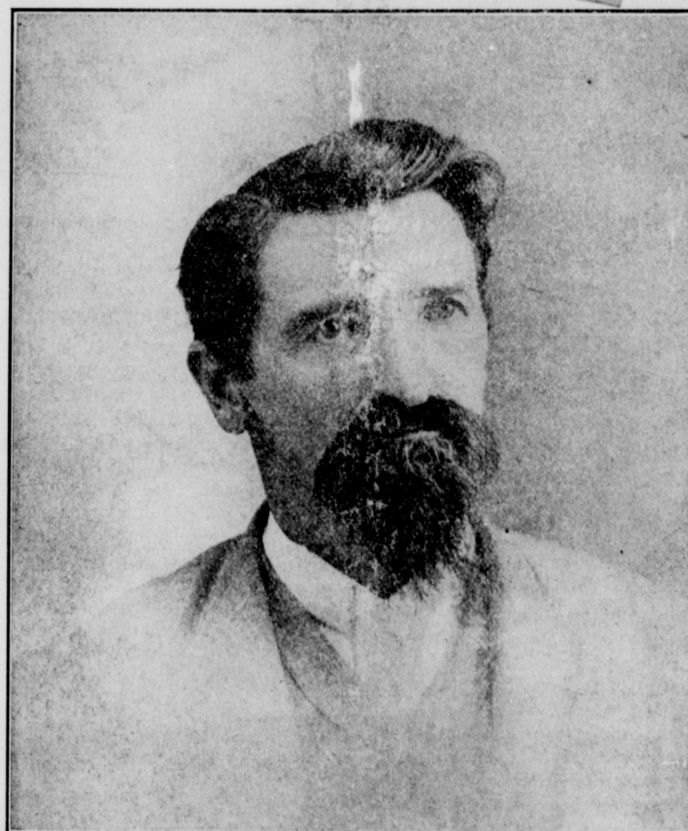
Statistics
BLUE GRASS BLADE

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DEVOTED TO THE PROPAGANDA OF FREEDOM OF THOUGHT



GEORGE WILLIAM McCORMICK,
Religious and Political Agitator of Old Kentucky.

GEORGE WILLIAM McCORMICK

The subject of this sketch first inhaled the breath of life in Beaver Creek Valley, at the base of Mount Donathan, then in Bath County, Kentucky, but now within the corporate limits of the city of Frenchburg, Menefee County. He first saw the light of day on the 11th of August, 1841. He was the first son born to his parents, with three elder sisters, and two brothers and one sister being younger than he. His parents were Joseph Morrison McCormick and Louisa Allen McCormick. His brothers and sisters all lived to maturity, married and had families of their own. This midway son, of whom this sketch is written, was named George William McCormick.

Even as his nomenclature was derived from both his maternal and paternal ancestry, so he inherits an admixture of blood of different races and nationalities. His maternal grandfather was of English, German and Jewish stock. His paternal grandfather was of Scotch, Welsh and Irish blood. In the latter part of the seventeenth century, his paternal grandfather, with other members of his family, made pack-horses of themselves and wended their way along by the waters of the blue Juanita River from Northeastern Virginia, over the Allegheny Mountains, to the Ohio River at Pittsburg, where they made canoes of some light floating timbers, and placing their belongings aboard, just drifted with the current of this historic stream to Limestone, now Maysville, Kentucky, where these pioneer pilgrims of the Blue Grass State landed. From this time and for many years thereafter, the McCormick family aided in the building of the public roads for which this section of Kentucky so soon grew into almost national fame.

The life-work of George William McCormick began when he was but five years of age. His duties were to carry in the stove-wood, chips, bark and water for the best cook, the best homespun knit and woolen ware architect that ever lived—his mother. The beauty of her character is found in the fact that she was always kind, affectionate, polite, and truly considerate of the rights and happiness of others. These lofty principles she instilled into the minds of her children, and not without effect or purpose. With it all, as a boy, our subject was not over strong, and it was the one desire of his parents that he should receive a classical education. Fate was against him, however, for he never got beyond the mountain district schools, and the instruction they gave, "readin', 'ritin' and 'rithmetic" of the most primary order. Later in life he imbibed the notion that the Almighty Dollar was the ruling power of the nation, that it directed the actions and controlled the very thoughts of teachers, preachers, priests, popes and kings.

In 1877, he slipped away from father and mother, wife and children, and having about one thousand dollars in his pocket, he went to Cincinnati, where, at the corner of Fifth and Vine streets, the West end of Fountain Square, he established a newspaper by the name of "The People's Dollar," issued weekly, with which he acquired a circulation of 12,000. In its columns he advocated the institution of People's Banks, and condemned the government banking systems and crown script. He also advocated the People's Religion, and condemned all religious systems that came from the lips of popes, priests, preachers or titled monarchs. He also, and more especially, resisted the "third term" ideas of President Grant, which he denounced as a step towards a dictatorship, and verily believes that he managed to sow good seeds on good ground, furnishing the text of a speech delivered at a banquet in Cincinnati, to Grant, by one Groesbeck, which set back the hopes of the Grant people. In June, 1880, when the Republican National Convention was being held in Chicago, and

when, after a week of balloting, Grant had derived 306 Southern votes, George William McCormick, from Mt. Sterling, Kentucky, sent the following telegram:—

"Warner Bateman, Member Chicago Convention:

"Stand fast. We are not dreaming over Grant's third term, the empire and despotism. We are wide awake with Sherman, peace, plenty and the Republic.

"Old Kaintuck"

In the summer of 1888 he wrote, copyrighted and circulated ten thousand copies of a pamphlet of 100 pages, entitled, "The Age of the White Cross, or Uses and Abuses of the Devil." In this enterprise he spent one thousand dollars, and at the same time he spent the best part of his life in attempting to destroy kingcraft, priestcraft, secret societies, money-mongering and government banking.

When approached by the census takers of 1890, he gave his business occupation as being that of a "political and religious agitator," and a weekly newspaper, in search of a name, acting upon the suggestion here given, adopted "Agitator", a name which it still retains.

Two years ago he copyrighted a book consisting of one folding page and two words. This is credited with being the only book ever written or printed that is endorsed by all its readers. It is, according to the author's notion, capable of doing more good for humanity, if lived up to and fully obeyed, than any other book known to the reading world. The essence and wording is as follows: "DO RIGHT."

On its face, it looks almost too simple to be regarded as a book, yet to do, or to be up and doing is one thing, and to study, to experiment, to inquire and to learn and then find out what is best or right, is another thing. Having found out what is right, do it, and keep on doing, and these two points will cover every phase of human life. In addition to this, he has an order now pending for another copyright of the following lines, which he hopes to have inserted in the correspondence space on the address side of the national postal card:—

"There is not a person of sufficient intelligence to be accountable for his or her acts, in existence, who does not want the best of every phase of life, or real happiness, but the great trouble that confronts us is how people are to be taught to think and to learn what is right, for all."

Principal, among its many friends, the Blade can, with truth, count in George W. McCormick. When trials and tribulations beset it, and what seemed almost insurmountable difficulties confronted it, he came to its rescue with financial means and encouraged it by his constancy and devotion. Even today he is one upon whom the Blade can depend in an emergency.

According to his notions, all religions that must depend upon animal forms as insignias or emblems, are grossly brutal and depressing in their influences. To briefly sum up his views in this respect, he says:—

"I maintain that peace, kindness and equity should be made the insignias of civil life and usefulness, and these should be made the working mottoes of the powers of government. I hope the time will come, and that I may live to witness its dawn, when man will not regard his brother man as a dangerous and destructive foe, but the representative of all that is noble, and grand, and good. I realize that as matters now stand, man is the worst enemy of man, but we must work to change the system."

Christianity, Crime and Criminals

Compendium of Prison Statistics Compiled
upon Request of the Blade, in Answer
To a Preacher.

(By E. Lewis.)

Recently I received a letter from G. B. Wyatt, of Beebe, Arkansas, asking for information on prison statistics, and with that letter was one from the Editor of the Blade to G. B. Wyatt, saying, "If you will write to E. Lewis, of Pasadena, Cal., he will give you both facts and figures, as he has made a collection of such data, based upon actual prison reports." Thanks to you for your kind remembrance of me to Bro. Wyatt.

Then I read in the Blade a notice covering the same ground as Bro. Wyatt's letter, to-wit: That a reverend minister in Beebe had stated from his pulpit that only one criminal out of 600 convicted had attended Sunday School.

Having several thousand pages of such statistics, which I have collected within the past thirty years, I shall try to place before the Rev. minister and the readers of the Blade some facts worthy of the closest scrutiny of every thinking man and woman in this church-ridden land of curs.

I choose the State of Kansas, because she is a State lying centrally among her sister States, and is considered a model State, morally and otherwise. I quote from U. S. Census Statistics, Department of the Interior, Interior Census Division, Robert P. Porter, Superintendent; Carroll D. Wright, Commissioner of Labor in charge. Abstract of the Eleventh Census 1890.

Kansas has a well-organized State government, with a population in 1890 of 1,427,096 of as industrious and well disposed people as live in any State in the Union. The character of her moral equipage is thoroughly sufficient for all, and has done its work as completely as any one of the sisterhood. In 1890, Kansas had 4920 church organizations, with 2,854 church edifices, with a seating capacity of 706,334 people; the church property had a valuation of \$7,447,569, with 336,579 members, the per cent of members to the whole population being 23.58, with preachers and all Sabbath schools in harmony and abundance to make the whole a reasonable success, and no interest was spared to send to all joy and glad tidings to the uttermost limits of the

State. The 76.44 per cent of the people who were not church members, felt kindly towards their fellow-citizens who were so far in the minority, and levied no taxes upon their church property; they gave the preachers half fare or free passes on the railroads and allowed them the free use of school houses to worship in where they had no churches; also helped them to pay their preachers and build their churches that the seeds of peace and good will and righteousness might be speedily sown broadcast over every part of the soil of the Sunflower State, that their little ones might grow up free from evil influences in hopes that there might be one State in this great Sisterhood of States almost if not altogether free from the disgrace of prisons.

Their ministers were appointed Chaplains in both Houses of the State Legislature, and a Chaplain for each regiment of soldiers, and Chaplains in each of the penitentiaries of the State, and at the Asylums. By their fruits ye shall know them.

I have before me the Seventh Biennial Report of the Directors and Warden of the Kansas State Penitentiary to the Governor of Kansas for the fiscal year 1889-1890, at Topeka. This report covers 79 pages of tabulated matter.

TABLE F.—Personal Record of Prisoners received at the Kansas State Penitentiary during the period commencing July 1, 1888, and ending June 30, 1890.

INTERROGATORIES.

Parents Church Members? Yes, 500; No, 175; Don't Know, 69.

Denominations? Catholic, 69; Methodist, 175; Baptists, 125; Presbyterians, 30; Cumberland Presbyterians, 10; Christian, 30; United Brethren, 8; Lutheran, 20; Episcopal, 7; Congregational, 8; Dunkard, 1; Advent, 4; Quaker, 1; Don't Know, 10.

Have You Been a Church Member?

Yes, 374; No, 370.

Denominations—Catholic, 59; Methodists, 79; Baptists, 57; Presbyterians, 45; Christians, 60; United Brethren, 28; Lutheran, 30; Congregational, 8; Quaker, 1.

Have You Attended Sunday School Regularly?

Yes, 500; No, 244.

Did your Parents use Liquor as a Beverage?

Yes, 524; No, 220; Don't Know, 44.

Have You Used Liquor as a Beverage? Yes, 524; No 220.

Average age at which prisoners began to drink, 18.

Prisoners whose ancestors were criminals, 10.

Now, how do these figures agree with the Reverend minister's statement that out of 600 convicted, only one had attended Sabbath School, and his carefully prepared statistics proving it? I want to say to the reverend gentleman that he never saw any statistics. There are none such in existence, nor ever was.

Figures are no positive evidence of statistics. All statistics are special and emanate from some source of legal authority.

Now I will deal fairly with the reverend gentleman. Out of the 23.58 per cent of the 1,427,096 people in Kansas as given by U. S. Census of 1890, who were Christians, they, the churches, furnished 500 convicts for the penitentiary of Kansas; while the non-church element, which includes all Infidels and Atheists, and comprising 76.42 per cent of the people, furnished only 360 convicts for the same prison. Please figure up the per cent that we furnished and the per cent you furnished, then consult your conscience, and think of the statement you made from the sacred pulpit.

Is Christianity a moral factor in our civilization? In 1890 there were in our prisons 82,329 persons, about twice the number of our standing army at that time; and 111,036 ministers, pulpit orators claiming to be the moral salt of our civilization.

There were also 165,177 church organizations and 142,521 church edifices, with an approximate seating capacity of 43,564,863, with a valuation of \$679,630,139, all untaxed. Their communicants number only 20,612,806, not one-third of our population, which was at that time 62,622,250.

Now, I ask in the name of justice, where are your moral fruits? With all of this vast accumulation of untaxed wealth, and the labors of your 111,036 preachers, and all of the attendant incidental expenses in keeping up this vast organization, where are your moral fruits?

One great trouble is that the pulpits are dishonest and the pews ignorant.

(To be continued.)

Sound, Light and Language

Scientific Treatise of Important Physical
Facts from the Viewpoint of a
Thinker.

(By Franklin H. Heald)

Former readers of *Higher Science* will remember a copyrighted article in 1905 and one in 1906, which I wrote to show the similarity between the vibrations of Light, Sound and Language, recommending the making of a machine or apparatus to produce what I called Light-Music; and also to teach Language, Music and Light, or artistic color blending simultaneously, to the babies in their Kindergarten work.

Helen H. Philbrick, who assisted me in the study of these subjects, is a remarkable woman, a primary teacher, and the author of a book and partially developed system of primary phonetic work, in which she represents the phonetic characters in colors. By this means she is enabled to teach babies scarcely able to more than lip, to spell and understand any word which they can pronounce, readily and without fatigue. There is apparently no effort required to remember, more than is exerted in gaining the acquaintance and names of the objects and conditions which surround every young life in its continual acquisition of knowledge. Her success with very young children, almost babies, has been phenomenal wherever she has taught, and seems to be the result of keeping close to nature as she interprets light, sound and language to the unfolding young intellect.

When we come to compare and analyze the vibrations which are the real basis of them, we find: first, Language divided into seven vowel sounds; second, Light divided by the prism into seven cardinal colors; and third, each chord of Music divided into seven notes as follows:

a	e	i	o	u	w	y
violet	indigo	blue	green	yellow	orange	red
do	ra	me	fa	sol	la	se

Let us contemplate what may sometime be accomplished by representing the seven vowel sounds in the seven cardinal colors, using the short method of stenography instead of the old inhuman alphabet and orthography which we use at the present time. We might, after the first lessons, easily substitute heavy or shaded lines for the vowels, filling in with light lines for the

consonants, much as the best systems of stenography are written now, and thus have our Kindergarten children, who are able to talk, also able to read, write and spell what should be a universal language and in universal characters. In this way, such a universal language, written in universal characters, could be accomplished in a generation. As there is absolutely no religion, other form of superstition, or change of such in it, there would be little or no opposition, outside of the usual graft in the handling of school books. If it could be brought about, it would be one of the greatest small things ever accomplished by humanity, both from the time-saving and relief from fatigue of children in the beginning of their lives, and also the time and worry saved in reading, writing and spelling all through the balance of their lives.

There is a growing tendency upon the stage, at the moving picture and magic lantern shows it seems to me, to enjoy the colored lights thrown upon the skirt dancers and screens. Often these follow each other, blending with grand and pleasing effect, but sometimes they grate harshly upon the artistic eye, the same as bad music or an instrument out of tune grates upon the sensitive ear and mind of a good musician. What might be possible then if some ingenious student of our Blade Correspondence School should so construct a piano that it would not only vibrate harmonious sounds, but be so arranged that, in a dark room, each key touched would throw its corresponding color in the octave, upon a screen, in a sequacious stream of beautifully blending light; perhaps by arranging the colors to the keys as in the above diagram, making each octave lower, of more dim colors, and each higher, more bright.

There is a vast difference (principally a matter of training) in the capacity of different brains to measure vibrations of sound, light and other sensations conducted to them through the organs and nerves which carry the motions. For example, we may send or receive as many messages over the same wire at the same time as we can distinguish different tones. They do not mix or blend with each other, unless the tones are so nearly alike as to be undistinguishable. Some persons can distinguish more tones or notes in an octave than others, and are that much more capable of making good musicians. So, also, are some eyes color blind,

because they do not measure close enough, and the seven cardinal colors blend into each other.

I once visited a friend at Atchison, Kan., who was an expert telegraph operator, having in his office seven different instruments clicking their messages over the same wire, each in a different tone, and while it was all Babel to me, any one of them would instantly attract his attention if it called him, because his ear was so delicately attuned that these tones did not blend upon his mind or feeling of sound vibration.

It seems to me that were a child taught from its very first moment of life, the beauty and symmetry of the vibrations of light and sound, in connection with its spoken and written language, it would develop naturally into music, art, language and time-saving habits, the same as it grows into the habit of correct analytical thinking in the Kindergarten play.

In following these seven cardinal colors of light, seven vowels of language and seven notes in each of the seven octaves of music, I do not wish to be misunderstood as advocating any mysterious system of magic numbers or any other magic or superstition; but only wish to call your attention to the fact, that all Nature is simplicity itself, and vibrates its force the same way, along the same lines of least resistance, when we come down to first principles or what placer miners would call "bedrock", in washing for the yellow metal from which we make sound (?) money—(money that sounds.)

(** Take a box of child's school crayons and fill each of these seven spaces with the color named over it and you will represent the colors in the order of the solar spectrum.)

Announcement and Answer.

IOWA.—I will prepare my article, "No Future Life," shortly, and send my \$2.00 to Mrs. Blevin as soon as I know the publication will be a "go." I wish to make a few suggestions regarding the publication.

1. I think there should be considerable latitude taken on the subject by different writers in order to give the more information and to be of interest to those not posted. Some might dwell much on the influence that the belief in a future life has on morals. Others, on what is the consolation of the hope of a future life worth to man? etc. But let each select his own course.

2. I think the publications should not be given away; or at least should not generally be. If possible, the most or at least a part of them should be sold and at a profit, too. The funds should be used in getting out more publications on other subjects. The bulk of them that remain should be loaned out under strict rules, such as are adopted by public libraries. One at least should be handed down in the family to future generations. Each book may thus be read by many.—A. A. SNOW.

Thanksgiving and Other Feasts

Blade Contributor Objects to Presidents
and Governors Appointing Days
For Prayer.

(By A. A. Snow.)

Are all Governors religious? Should we under any circumstances appoint the Devil to call and advise the people to worship?

When the Governor of Massachusetts originally called the people together to give thanks to Divine Providence for the blessings bestowed upon them, there is no doubt of the sincerity of that Governor. He, no doubt, had absolute faith in prayer. But is this the case with all the Governors today? And is it the case with all the people? We are quite sure it is not. Governors may all pretend they are sincere in their advice to worship. But are they? Do you say, "If they are hypocrites in this respect, it is their fault, and not ours?" But is it not our fault if we insist on Governors acting as they do in this matter? Is not the briber or an action at least in a great part, responsible for that action? Suppose when a Governor was entreated by a number of the people to advise his subjects to meet together in prayer on a certain day, should make the following reply: "I cannot conscientiously make such advice, believing as I do that the laws of nature are inexorable. They act as they must, and their courses cannot be changed by prayer,—by the influence of puny man. Besides ours is a secular government; and is in no way established on the union of church and state. It would be perfectly proper for the churches to appoint days of fasting and prayer, but out of place for me to do so, since I am Governor, not for a class or a sect, but for all the people. My domain is of this earth. It reaches not beyond the skies."

I say, should a Governor make such a candid reply, he would never again be elected Governor,—that would be his penalty for not being a hypocrite. We are simply hypocrite-bribers when we insist on Governors and Presidents being spiritual advisers for us. It may be all right to be a Pope if one is such of his own free will, and if over people who also willingly choose him as such; but to force one to act as Pope in the least capacity, whether willing or not, and over subjects not all willing, is tyranny. Are we not thus taxed to support religion? Do we not pay the Governor for his every official act?

Do you say that all Governors are religious? But we don't know and never will know as long as we are hypocrite-bribers, as to the religious sentiments of any of them. But now and then there are things that leak out. In spite of great caution inspired by policy, enough comes to the surface to show that our Governors are not altogether what the masses are wont to force them to be. When the Governor of one of the Southern States was implored by a large number of the faithful to appoint a day for prayer during a drouth, he made this significant reply: "There is no use praying for rain as long as the wind remains in the Southwest." How much this sacrilegious remark cost him I do not know.

I claim that the act of forcing Governors to take a hand in religion in their official capacity is a relic of the Dark Ages. The union of church and state has drenched the earth in blood; has murdered tens of millions of our fellow men. Our best statesmen, after viewing the past, have declared that church and state should be kept forever separate. So spake Washington, Jefferson, Grant, etc.

But we are told that these governmental thanksgiving days are edging in only very lightly on forbidden ground, and then, too, the trespassing is all by the feet of angels, you know, and so it ought to be overlooked. But it is an entering wedge, and gradually driven toward the heart of our secular government log. Now observe:

Thanksgiving is a Protestant measure. The Roman Catholics are not generally in sympathy with it. Further, their numbers are gradually increasing on our soil. They will, and in fact, are asking for concessions for their religion. Politicians finding themselves hard pressed for votes, and with the excuse to balance accounts, will grant a little here and then a little to the other sect, until, like the monkey dividing up the cat's cheese, they may turn our government from secular in form into a religious hierarchy.

"Eternal vigilance is the price of liberty." Religious tyranny is the worst tyranny that ever cursed the earth. Redemption from its hells is the most difficult. Why? Because religion deals with the unseen; with that which is beyond the pale of reason; and we are emancipated from tyranny to liberty only through the use of reason. Religion is built on precedent and precedent is all

against such deliverance. Again persons cannot bear to have their religion cleansed from any imperfections or corruptions within it. To attempt to purify it is to annihilate it; or so it is generally considered, and this the people will not give ear to. That which comes from God cannot be improved upon; and so they struggle on age after age, the forgers of their own chains of bondage.

TO ONE I LOVE

(By Louis Calais.)

Upon my word, sweet little maid,
You've made an impression of which I'm
afraid.

Afraid: My life will be desolate;

Afraid: That for you my heart will ache.

"Happiness," 'tis said, "is the aim of life,"
Yet life is often a game of strife.
Even Love—life's greatest joy,
Does it ever come without alloy?

To be happy, is to make others so;
And the greatest happiness I know
is to love, and to say and do
That which most pleases you.

Were I a poet, with thoughts sublime,
Empowered to think in sweetest rhyme,
'Twould afford me pleasure to coin in verse
The grandest thoughts imagined on earth.

I would travel afar—in imagination—
To the distant lands of a far-off nation,
And all that was grand beyond the sea
I would bring it back in verse to thee.

I would search the world for gems of
thought
And be unhappy if I found them naught,
Because my happiness depends on thine,
And thine, on the beautiful, grand sublime.

Oh, happiness! each contributing cause
Must be within the moral laws.
It's Man who made of pleasure a sin,
And made it because of profit to him.

Some teach it's wrong for lovers to kiss,
But surely they must be amiss;
For if the act is so indiscreet,
Why was the ecstasy made so sweet?

Life is action, and life is sweet,
But no life is e'er complete,
Unless two souls are combined as one,
Then Nature's decree can say "Well done."

Ignorance is crime;
Thoughts, invincible;
If you value your own,
Do not traduce or hurt another.

—J. E. Burkhart.

Does a Believer Exist?

If New Testament Doctrine Was Meant to Apply to One Age It Was Also Intended to Apply to All Ages,—But Does It?

(By J. M. Gilber.)

"And he said unto them: Go ye into all the world and preach the gospel to every creature. And he that believeth and is baptized shall be saved, but he that believeth not shall be damned. And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick and they shall recover."—Mark 16: 15, 16, 17, 18.

But Christians pretend that these words were not meant for this age, but only for the apostolic age. They know that they cannot show themselves to be believers, hence the necessity for the evasion. But they have no authority whatever for such an assumption. The gospel was to be preached to every creature of all the world, and the signs were to follow every one that believed. It was by the signs that any one was to know that he really believed. If one cannot give the signs he is not a believer. We have just as good (in fact better) authority to say that the commands to preach the gospel do not apply to this age; that the promise to be saved through belief and baptism does not apply to this age; that the threat to be damned because of unbelief does not apply to this age; that not a particle of the New Testament applies to this age. If the signs do not apply to this age, then none of the commands, promises and threats in regard to belief or unbelief apply to this age. We have better authority for saying these things than the Christian has for saying that belief is not the same now that it was 1800 years ago. They claim the same God and the same Christ that they had then. They say that God never changes. If belief could do miracles once, it could do so now.

What is our authority for saying that none of the New Testament applies to this age? It is conceded by the best authorities and apologists that Jesus taught that the world was to end in a very few years. Jesus said that some of those standing there should not taste of death until he would come into his kingdom and power. (See Mark 9:1). He taught them to take no thought for the morrow; to give to all that asked; to lay up nothing for future use.

This advice would have been alright if the world was to end very soon. Jesus no doubt considered that there was already enough produced to last until the end. But if the world was to last for thousands of years longer, Jesus was a fool for giving such advice. Jesus sent his disciples out to preach, and told them that they would not be able to go over the cities of Israel until all those things would come to pass. It is clearly seen that Jesus was a false prophet, and that he was either a deluded person or else an impostor.

Prayer.

It seems to any common observer that a real believer in a prayer-answering God does not exist. Many think that they believe, but they are practicing self-deception.

Consider the period of the last four years. The over-abundance of rain that we have been having has been the ruin of the country. Crops could not be properly planted or properly cultivated. The rains washed away and drowned the crops; washed away the soil and cut the fields into ditches. This has been a calamity to thousands of people. Any one would have prevented it if they could. A believer could have done so by prayer. Over in James 5:17, 18, we read:

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."

Did any one pray for less rain during the last few years? If any one did, it was clear that he was not a believer. We are told: "All things are possible to him that believeth."—Mark 9:23. "He that believeth on me, the works that I do shall he do also, and greater works than these shall he do."—John 14:12. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John 15:7. "All things whatsoever ye shall ask in prayer, believing, ye shall receive."—Matt. 21:22. But maybe these passages do not apply to this age. Then consistency demands that people quit making fools of themselves by praying.

But so much rain has not been the only evil. The boll worms and boll weevils have been destroying what was left from the floods. A believer could have prevented it all. But as it was not prevented, it is very good evidence that a believer does not exist. If such a one existed, he was guilty of crim-

inal neglect and an enemy to the good of the community.

"Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."—James 5:14, 15.

If a believer existed, there would be no need of any one dying, or of being buried after dying. Christ is said to have healed the sick, and to have raised the dead after they stunk. He said that a believer could do as great and greater works. If a believer existed there would be no need of doctors. One believer in a community would be amply sufficient to put doctors and undertakers out of business. When Christians send for a doctor, it shows that they do not believe. Remember the old warning: Asa sent for a physician, and he slept with his fathers.

Faith.

What must be the amount of faith? "And Jesus said unto them, because of your unbelief: Verily I say unto you, if ye have faith as a grain of mustard seed ye shall say unto this mountain: Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you."

As all things are possible to a believer (Mark 9:23), he must necessarily possess as much faith as a grain of mustard seed. If he does not possess that much, he certainly cannot be a believer. If he possessed that much, there would be "nothing impossible" unto him. To say that one does not possess as much faith as a grain of mustard seed (which the New Testament says is the least of all seeds, but that is not true) is only one way of saying that he does not possess any faith at all and is not a believer.

How To Pray.

The New Testament gives explicit instructions how to pray. But Christians pay no attention to it. They are told—

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and on the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward. But when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy father which is in secret, and thy father which seeth in secret shall reward thee openly."—Matt. 6:5, 6.

(To be continued.)

Criticism of a Christian Crank

Open Letter To Prof. Naul, of Des Moines College, Des Moines, Iowa.

(By Prof. A. J. Clausen.)

I see by the "Public School Notes" in the Mitchell County Press (Iowa) for Nov. 18, that you led in devotional exercises Tuesday morning and gave an instructive talk on "Liberal Education."

I wish to inform you that a devotional vomit before the pupils of an American public school is prohibited by the Constitution of the United States and also by rulings of the Supreme Court. It makes no difference whether it is the vomit of a Mohammedan, a Jew or a Christian, so foul and filthy that nothing but the blood of Jesus can cleanse him, all are alike enjoined from exhibiting their devotion before pupils in American public schools.

I think there is a secular devotion that the Constitution of the United States has not prohibited in public schools, directly or indirectly, and that is the devotion to the "Infant of America." This devotion has

hitherto been exercised privately by the most females of the land, but in case that you are so devotional by nature as to make it impossible for you to get your tongue to work before public school pupils until you have previously performed some devotional exercise, then it would, we think, be better for you to adopt "Secular Devotion to the Infant of America." Bring with you a living specimen of the "infant" and wash it, not in the blood of any animal, but in warm soap water; then dress the "infant" in clean garments.

We feel sure that nearly all of the girls will admire you, and some of the boys will wish that you could have been their grand-ma-ma.

It is my opinion that in case you adopt my suggestion on public school devotion, it will not be long before you will gain the reputation of being the most devotional specimen in the State; and I also have the opinion that all of the women will make a strong effort to fill your college with pupils.

Yours for Secular Public Schools!

First Catch the Rabbit

Famous French Recipe Applied to the Business of Saving Souls.

(By John F. Clarke.)

The best way to save one's sole is to walk on the uppers.

The parsons teach that getting into the "uppers" will save the soul.

The French recipe for stewed rabbit is, first, catch the rabbit. In order to save a soul it is best to first obtain the soul.

Occultism is a nice, sonorous word, but its lack of materialism is a woeful lack, and makes it intangible. The occultist usually talks glibly about the inward sight, but displays such a want of knowledge of his subject as does M. Grier Kidder, on Socialism. Given a straw man, labeled "Socialism," and filled with shucks of communistic platitudes, and dividing up nonsense, and M. Grier Kidder rises fully to the occasion and the straw flies. He has evidently heard of

the Co-operative Commonwealth in connection with Socialism, and tries to reduce it to individualistic "co-operation."

The Co-operative Commonwealth will be a drastic institution, and all-embracing. The whole community will own and use the tools of industry for the common benefit. The laborer will receive the full product of his labor. Capitalism will fade out like Kidder's spectres. Socialism will be a despotism, but less, much less than the fake Democracy and the theoretic Republic that we now "enjoy."

Liberty is nearly annihilated to-day, my son Kidder. The old sardonic slogan of the cynic, "If you have not shoes, you may go barefoot," is not a jest just now. The panic has decreed that one shall not have the shoes, and perforce one must go barefoot. There is no liberty about it,—it is imperative. Therefore, I say again, "The best way to save the sole is to walk on the uppers."

AFFIRMATION AND NEGATION.

(By C. Marr.)

As for work for freedom from superstition being a negative, it does not seem so to me.

If we call a belief in religious dogmas a superstition, is not that just as much an affirmative as a statement of a belief in those dogmas could be?

If a man should say, "I believe the atoning blood of Jesus is my only salvation," we would not call that a negation because it gives the idea that there is no salvation without it. If we say, "The dogma of the atonement, if of any effect, is immoral in its tendency," it is just as much an affirmation as the expression of the other belief. The statement, "I believe in God," is no more affirmative than the statement, "I believe the idea of a God is unreasonable."

My understanding of the derivation of the word "philanthropist", is that it is from words meaning "loving" and "man," while Philadelphia means "loving" and "brother." It does not seem to me that the idea of God is in any way connected with the words philanthropy or Philadelphia. Man is related to his fellow man in a general way, living in the same world with the same general surroundings, having the same general needs. Then there are the different particular relations, parent and child, teacher and pupil, etc. Would not man bear the same relation to his fellow man, God or no God?

When a man tears down a hovel, and builds a spacious and comfortable house in its place, his work is not usually referred to as destructive. Destroying thistles and removing stones from a field which must be cultivated is considered commendable. So Materialists oppose many old beliefs because progress demands that they must be superseded by more reasonable ideas.

Another Good Worker.

OHIO.—Are you the publisher of J. B. Wilson's "A Trip to Rome?" If so, will you please state the retail and trade price and kind of bindings in which it is published. We are dealers in books and many other lines of goods, and have sold some liberal thought, such as Peter Eckler and C. P. Terrall of New York publish, which publications carry about 50 per cent discount. Where Elbert Hubbard's writings were practically unknown here five years ago we have interested very many in them now and have sent them many subscriptions, and we have arranged to have Mr. Hubbard with us at McConnellsville (10 miles above here) on February 8 next. Mr. Ions, Mr. E. M. Stanbery, Mr. Stanbery Alderman and myself vouched for the amount necessary, and I did the correspondence and got the date, and expect to fill the opera house, too. So you see we are getting very many here who are thinking more than they once did, and it came to us possibly we might interest some one in Mr. Wilson's book. Do you know how that would be. But we are at least interested enough to make inquiry as to the retail price and also your price to dealers.—W. H. Broomhall.

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One inch, single column, 1 insertion, 50 cents; one month, or four insertions, \$1.00; six months, \$5.00; one year, \$8.00.
Quarter column, single, 1 insertion, \$2.00; one month, \$4.00; six months, \$20.00; one year, \$30.00.
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The publisher has the right to reject any and all advertisements offered.

GENERAL BUSINESS RULES.

ALL SUBSCRIPTIONS to the Blade will be discontinued at the expiration of the term for which the subscription has been paid up in advance. The address slip on the paper will show subscribers the date of expiration of subscription. Back numbers or numbers omitted will be sent, if asked for, upon renewal in case of discontinuance.

SHOULD ANY SUBSCRIBER change his or her address, advise this office, giving both old and new address, as desired.

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P. O. Box 393, Lexington, Ky.

THE EMERGENCY FUND.

Step by step this much deserving fund continues to grow. It is extremely gratifying to know that so many of our friends have come forward to aid in this movement. The fund now stands:—

Previously acknowledged	-	\$16.50
Cincinnati	-	5.00
Sanford M. Tilley	-	.50
Frank Clark	-	1.00
Total	-	\$23.00

FREETHOUGHT TRIUMPHANT.

The crying need of the hour is for a new builder, who, with almost magic power, can so utilize the old materials of a decadent faith and reconstruct them in a manner and fashion that shall be in keeping with the progress of the age.

Civilization is advancing further and further, and just as civilization moves upward and onward, Atheism becomes more general. We do not mean to say by this, that Atheism is the one efficient cause of civilization, but it is an outgrowth of those same intellectual forces that have made civilization possible.

To properly understand this we must contrast the condition of the people before civilization began to dawn, and the

condition of the people now. Formerly civilization was unknown, but the church and her belief in gods, spirits for good and spirits for evil, which were supposed to people the air, and could be made to interfere with the plans of men for good or evil through the mere force of prayer, was then all powerful. Today men have discarded such childish beliefs, and civilization is here. It must follow then that civilization is not with the church, or its teachings, and has come in spite of it, but is carrying men away from it.

A belief in a fanciful god affords man no sound basis upon which to build. A belief in a future life affords no solid ground for humanitarian labors here. It must follow, then, that to build a successful system that shall inure to the benefit and happiness of the race, gods, devils, hells and heavens must be ignored, discarded, and thrust aside.

While the devout worshipper points to his sacred books, the Freethinker points to humanity alone. We have had sacred books in abundance, as far back as we can trace human history, yet the wave of Atheism, of unbelief, rises higher and ever higher, and must ere long, engulf the world. After two thousand years of earnest proselyting, and claiming to have the only divinely ordained religion in existence, less than one-third of the world are Christians, and in those countries professedly called Christian, the growth of Atheism has been more marked. Of more than eighty millions of Americans, but little more than thirty millions are church members, and it is a matter of great doubt if one-half of these really believe the Bible. Beecher criticised it as freely as did Col. Ingersoll, while the Briggs, the Abbots, the Heber Newtons, the Crapseys, are multiplying everywhere. Pulpit and press are joining in the confession that the Bible is little more than a collection of oriental myths, and in this the break-down of the Christian system is plainly to be seen.

Many will admit that a man is no more to be blamed for disbelieving in deity than he is for refusing to believe in aught else that appears to him to be absurd. A man doubts because the evidence submitted to him is unsatisfactory. None of the bibles, priests or preachers that have yet encumbered the earth, have ever been capable of convincing man that there is any being in existence higher than himself.

In the religious world there is general confusion and chaos. On every hand may be found the discarded and worn-out materials of innumerable forms of faith. They may be found on the storm beaten shores of every continent, and truth, like a mighty ship, with ribs of iron and sails of steel, is sailing on every sea. Shall we open our ports to receive her or proscribe truth by a high tariff of superstition?

The hour for Freethought triumph is at hand. Everywhere the thinking people are ready to welcome the message we bring. There is a general demand for liberal effort, for humanizing work. Let the builders of honest thought bestir themselves. Let there be no drones in the hive of the great humanity. We want workers. The world wants workers. It is your duty and mine to labor incessantly to

the end that truth may triumph over the cohorts of superstition.

The mind of every man and woman is a court in which every cause must be tried honestly and impartially. It has taken many years of patient labor to bring these conditions to the front but they are here. We must utilize them.

SCIENTIFIC EXPERIMENTS UPON CRIMINALS.

While many well-minded, yet sentimental people, have uttered a vehement protest against vivisection and dissection as a means of arriving at the cause and effect, as well as a cure, of many of the ills that afflict humanity, yet it must be candidly admitted that much valuable scientific knowledge has been acquired under such experiments as these. The law is well said to be no respecter of persons, that justice is blind in its administration, and so it must also be said with very truth, that surgery knows no morals. In fact, the moral character is not to be considered under such conditions, but the detail of the work and the result of the labors thus expended are the first and last considerations.

From a newspaper clipping sent to us by our valued friend, Franklin H. Heald, we learn that a well-organized movement is on foot in California to have the Legislature of the Golden State take such steps as will legalize a series of scientific experiments upon the bodies and persons of criminals condemned to die, provided it is done with the consent of the criminal. The principal object of this is to give the person legally condemned to die the power of choosing, exercising an option, whether or not he meet death in the mode prescribed by law for his crime, or submit to a scientific test for the benefit of humanity, the consideration being, that if he survive the test he be given his liberty by the pardoning power of the State, and while undergoing the test he shall be confined in the penitentiary.

This is a decided step forward in scientific experimentation. The Blade has no doubt, if adopted, the plan will prove a success. The California doctors, who, by reason of the influx of people afflicted with tuberculosis to that State, in order to derive some benefit, temporary or otherwise from the climate, have been compelled to wrestle with this problem to a greater extent than physicians in other parts of the country, and it is from these that the movement has originated. In other words, they wish to make tests with tuberculin. The plan being, that a man condemned to death for crime, may, if he so chooses, be saved from the gallows, and instead submit to an inoculation with tuberculin for the sake of experimenting with it. If he survives the ordeal and lives for five years thereafter, he is to be given his liberty. No doubt there are many, under such circumstances, who would be willing to submit to such a test rather than face a certain death at the end of a rope, and in the end some valuable knowledge would be gained with which to combat this dread white plague.

Four years ago a similar proposition was made in this city by an eminent physician, but having no sanction of law, no guarantee could be given the condemned men that their

liberty would follow a successful recovery. Three men were in jail in Lexington condemned to die. They were white men. All had been found guilty of foul and atrocious murder. The physician in question believed he had discovered the syphilitic germ. He could not get proof without an experiment. He sought permission to inoculate any one of the three condemned men, but all refused, and the experiment was never made. Could this have been successfully proven to be a germ disease, much good would have resulted from the recovery. Again, if, by inoculation and scientific tests, tuberculosis can be wiped out, how much better it will be for mankind? Kentucky already has a law permitting the dissection, under certain conditions, by a medical college, of unclaimed dead, for the benefit of surgical and medical science, and it would give a decided credit to California if legal provisions can be made for the tuberculin tests proposed, and we doubt not that the majority of patients will become ready and willing subjects, if given the opportunity.

TAFT AND HIS RELIGION.

Many of our friends have written us concerning the election of William Howard Taft to the Presidential chair, and many liberal-minded papers throughout the country have made serious comment upon the glaring fact of his political success in spite of the opposition of numerous preachers because the Republican nominee had adopted a religious creed that does not believe that Jesus was born in the flesh and conceived by the spirit, in a manner contrary to the avowed opinions of the orthodox churches of the land.

In many respects Unitarianism, the sect to which the President-elect belongs, is but a mild form of Christianity, and has frequently been described as a "feather bed to catch a falling Christian." It is also a notorious fact that the crudities of the alleged miraculous conception are by no means acceptable to the intelligent minds of the day, and while, without much serious thought, the fact of Jesus being a historical character in any sense can be made a subject of doubt, the majority of those who first experience any degree of skepticism fall into the Unitarian church. This body, in many cities, has been denied representation in the councils of ministerial associations on the ground that they are not sufficiently orthodox for fellowship and communion therein.

American Freethinkers, whether favoring Taft, politically or otherwise, may come to regard his election, at this time, as a sure and certain sign of the decay of militant orthodoxy, and if the sentiment makes any serious headway within the next four years, it may be possible in the near future to elect a man to this high office of even more pronounced views.

Let it be understood, however, that Taft is by no means what we are pleased to call a liberal man. He has publicly expressed himself as being in favor of church missions and other enterprises for the promotion of church influences. Nor can we go so far as some of our contemporaries, and express the belief that because Taft, a Unitarian, has been

elected to the Presidency, a majority of the voters of the United States agree with him in his religious views. The Blade merely expresses the wish that it might be so, and to say that while Ingersoll lost the nomination for Governor of Illinois because he refused to surrender his religious independence, yet forty years have passed since then, and it has been possible for a man of liberal and tolerant views in religious matters to be elected to even a higher office than Ingersoll sought.

From this fact let us assume what may be regarded as a pointed position in regard thereto. Would such an election have been possible had it not been for the persistent efforts of the Freethought and radical press, the persistent labors and sacrifices of the liberal and radical workers during the past generation or two? The majority of the American people may rightly be said to have some sort of an opinion or belief, that goodness, social or political, does not depend upon a man's religious beliefs or pretensions. Had they believed otherwise, Taft would not have been elected, and the "Prince of Peace" lectures by the Democratic nominee would have caught the rabble and secured their votes. It may be that Bryan protested too much; that he went a trifle too far in his religious pretensions, to please the majority, and if this were the case, then there are good and sufficient grounds for hope and encouragement that the work of Freethought is not in vain.

Small minds have big religious notions. Big minds want none of religion at all. Where religion rules, small minds are evidently in control. Where intelligence dominates, with justice and equity, religion may receive an equal consideration, but it gains no preferential rights. The religion of Bryan's mother may have been "good enough for him," but it carried no weight with the American people.

Taft's election may not mean much in the direction here suggested, but it is a good index to the growing liberality and heterodoxy of the American people. It is a challenge to the orthodox faith and its professors, that they need expect no special favoritism, no special privileges, not granted to those of a different religious temperament, and this is a grand step forward at the beginning of the twentieth century.

INTELLECTUAL BOMBAST

"Great was persiflage, and Voltaire was its prophet. He was the king of all who ever dealt in it."

These are the opening lines of an editorial on Voltaire, which recently appeared in the Daily Times, of Los Angeles, Cal. By some it is deemed a popular idea to attack a dead lion, and it is reasonably certain that the editor of the Daily Times is to be included in that category. He does not attempt to "answer" Voltaire, but contents himself by giving expression to a personal opinion. Fortunately the day is past and gone when the editorial columns of a daily newspaper were popularly supposed to emanate from some

mighty intelligence, an oracle, in which was contained the sum and substance of all earthly wisdom.

Judging from the mental caliber of the editorial writer on the paper referred to, from what he has written, he is certainly of small measure. His page reminds one of a desert after it has been struck with a simoon, showing a great waste of space. To paraphrase the above quotation, we might say,

Great is intellectual bombast, and the editorial writer of the Los Angeles Daily Times is its greatest living representative. He is the peer of any who have ever tried it, and made a miserable failure.

The aspersion, standing alone, would be scarcely worthy of notice or mention, but what follows in the editorial would indicate that the writer thereof had undertaken a task that was entirely too large for him. His utterances remind one of a school-boy's struggle with his first essay, or a young girl going giddy over her first kiss. He accuses Voltaire of being a parsifleur. We are inclined to doubt if he has ever read Voltaire, or reading him, knows the literal meaning of the appellation he employs. Of course, he cannot injure Voltaire, and Voltaire being unable to make answer, the admirers of the great French scholar can take up the cudgel in behalf of his memory. He adds—

"The letters of St. Paul still enrich men's minds, but Voltaire's philosophy is as dead as the hands that once were given in his praise."

This sentence ought to be sufficient to permit an accurate estimate of the mental pabulum of the writer. As a matter of fact, the letters of St. Paul are not read by men now-a-days, but are left to be simpered over by some women and a few preachers, who are anything but men as true manhood goes. Nor are the minds of these women and preachers "enriched" by reading or studying them, for there is nothing to be found therein worthy of the slightest human consideration, or of the slightest value to humanity. On the other hand, the works of Voltaire may be found in the libraries of all reading and thinking people, even the public libraries, and they are not permitted to lay and accumulate dust upon the binding. Only within the last few months has a great publishing house issued a new complete edition of Voltaire's works, and the Blade carried an advertisement for a period of three months.

But let us quote again:—

"And back of all this he failed to see that the religion of Sorrow, Suffering and Love was and forever must be the religion of the human heart, whose environments and life in all ages and climes must ever be sorrow and suffering, and love, the offspring of these two. Persiflage was to make the story of the cross stale, a sneer was to void the human heart of its love, and a jest was to make away with suffering and sorrow."

If the description of religion as here given is meant to be applied to the Christian religion, the application is timely and well taken. The Blade, and many modern writers, have long contended that there is nothing but sorrow and

BLUE GRASS BLADE.

suffering in that system of religion and that to acquire the greatest possible human happiness it must be destroyed. But even in this he has got his verbs and adverbs mixed. Love occasions joy and happiness. True love brings sunshine into every hour of the day. True love is the one great elixir of life, and to catalogue suffering and sorrow with love is as much out of place as the editorial we are now discussing is from the truth. That which produces sorrow and suffering in the human heart and mind ought not to be encouraged. It is unworthy of human consideration. It belongs to the dead and ignorant past. It is not for the present or the future. If this be the Christian religion, then is every good man and every good woman having the courage to lift their voice and wield their pen against it justified in what they have said and done.

But that all the Annanias Club members are not yet dead, in spite of Roosevelt's ambition to increase the membership, is proven by the fact that in the editorial mentioned, it is said: "But light Voltaire and all his persiflage passed. The man of infinite conceit has been well-nigh forgotten, no plaudits disturb the dead ear; no flowers of praise can wake the dead optic nerves."

Persiflage means a sort of thin, sparkling thought, or what looks like wit, but is not. And in this sense, we are almost forced to the belief that the editorial writer under discussion was trying to out-persiflage Voltaire. In the first place the construction is not even pretty, and in the next instance, the statements made are not true. Aside from the fact that not even the writer can cull from life or history an instance wherein any plaudits could disturb the ears of the dead, he undertakes to make capital out of the fact that even Voltaire could not be roused from the grave to give thanks to the admiring multitude. "Dead optic nerves" are good, but it takes more than mere "flowers of praise" to rouse them into life and activity. It looks like a case of an attempt at padding his lines to fill up with, and wrote anything that occurred to his mind without regard for its sense or meaning.

But Voltaire is not forgotten. Millions read him, and millions admire him even to this good day. In the mind of ignorance he may be regarded as a parsifleur, but his wit sent daggers into the heart of the orthodox church and destroyed its evil influence in Europe. That Voltaire was not the weakling that the editorial writer of the Daily Times would have his readers believe, is to be inferred from his own words, where he unwittingly, and unintentionally perhaps, says:—

"Yet his attitude toward religion is a good index to the limited reach of his keen-edged intellect."

That sentence is enough. No keen-edged intellect can have a limited reach. In the world of letters and art it is only ignorance that runs against limitations, and the Los Angeles man seems to be one among them. His limit was reached when he undertook to discuss and criticise Voltaire, a subject too big for him, a subject that is entirely beyond him. He may be at home with a dissertation on the Acts

of the Apostles, or the Revelations of St. John, but in coming in contact with the mightiest intellects of the ages, he finds himself against a snag.

BE YOURSELF.

Too often men and women will strive to imitate others, or, at least, some person with whom they have come in contact.

Did you ever try to be yourself? How often are you yourself? In other words, how often are you somebody who is really ill-thought-of by your real self? How often are you, through some sort of influence, something bigger and better than your moral self? If we stop to think we will find that we are not, very often, our real selves.

In order to be yourself you must first know yourself and then express yourself. This may sound easy, when reading it; but it is not if we try to put it into practice. Sometimes we must pay a heavy price for the effort. None the less, if we succeed, the reward is there. People may disagree with you; they may not see things as you see them; but they may not themselves even dare to say what they really believe. But in the end they will respect you. And when they have mustered up sufficient courage they will come round and tell you so. And you, friend, reader, with every logical, straight, impersonal thought, you are gaining personal power. You are climbing up and out of the stratum of the commonplace into that other stratum where dwell the lords of life.

Just begin to ask yourself: "What do I think on this or that question?" Never mind what the other man or woman thinks. Never consider how it will affect you, but how it will affect the world. Do not consider, so much, what is best for you, but what is best for mankind. Here is the great secret.

When, upon this broad, fair, open and honest, unselfish basis you have really found an opinion, talk it. Listen also to the other man's views. He may be able to teach you something, give you a pointer, or even cause you to change your opinion. And do so if you want to, and whatever that opinion be, go and tell it. You may be called "queer," and even harsher names, for bad names and persecution are the tributes which the stupid rabble pays to genius.

Be yourself, anyway.

Winter nights are longest and best for instructive reading and you ought now to see that the Blade gets into the hands of all your personal friends. Send in their names with ten cents for sample copies.

We can book a few more orders for bound volumes of the Blade, and we urge a speedy response to those desiring them.

Materialist Association Propaganda

**Strong Letter from the Capable and Efficient
Secretary to the Members with Out-
line of Plan of Work. ...**
(By ELIZA MOWRY BLIVEN)

Otto Wettstein's address at the convention was printed in the Blue Grass Blade of Oct. 11th. He is president of the Materialist Association and also the ablest writer on Materialism in the world. His writings have found their way into most all Free-thought papers, so he is widely known. But of all his writings, that address is the best, his masterpiece. Have you read it through carefully, thoughtfully, weighing every argument? If not, you had better do so. Like the most valued of classic literature, it will bear several readings, and be valued more each time. But the masses, kept ignorant by the priests' and preachers' teachings of Bible superstitions, their brains not allowed to develop by scientific teachings and discussions, they would not understand and value that address if they tried to read it. So to them we had better give the little symposium leaflets. For educated thinking men and women that address by Otto Wettstein, "The Ax at the Root," is all the thing needed. He proposes having it printed in pamphlet or little book form, 10,000 or 20,000 copies, so it can be widely distributed; but it will cost \$50 for 10,000 copies, besides advertising and postage. We want cash enough contributed to pay for the printing. Each who contributes \$1.00 will receive 100 copies, which they can distribute or sell at 5 cents each.

If there is any profits from the sale of the booklets, that goes into the M. A. treasury. If fifty members or friends each send \$1.00 for 100 copies to Otto Wettstein, La Grange, Ill., we should soon have this most valuable addition to our literature in our hands for use. Then praise it to the most intelligent people we know, to excite their wish to read it, and decide on its merits themselves. Will you help?

John R. Charlesworth says: "The article will read well in pamphlet form; the argument is strong, it is a brilliant array of facts and authorities against the God idea."

Otto Wettstein himself says: "In addition to my thought, you will find it a valuable symposium of the world's greatest thinkers in advocacy of materialism, and I have endeavored to meet all points of attack of the church, so it will make a strong pamphlet to convince the investigator of the truth we are anxious to impart. I know that my little tract would make 100 converts where Herbert Spencer's great volumes

would make one. I have elucidated and simplified 'World Problem' so that the people can understand them."

Dr. T. J. Bowles, our Indiana press-writer, lecturer and sage, writes as follows:

Nothing in my judgment will increase the membership in the Materialist Association so rapidly as the distribution among the masses of Brother Wettstein's Canal Dover address. The literature of the world does not contain a more lucid and convincing exposition of the philosophy of Materialism than is found in this beautiful and masterly presentation of the subject.

My plan would be to have the address put up in brochure form, which would cost about 2 cents each, for twenty or thirty thousand, and then request each member of the Materialist Association and each member of the Buckeye Secular Union to pay from 50 to 100, according to their financial ability, and distribute them broadcast among the idolatrous Christians.

For propaganda purposes, nothing would be more efficient than that great speech; it would do more good than any other available means, and I hope you will adopt the plan suggested."

A. J. Bowles, M.D., Muncie, Ind.

After Mrs. Helen M. Lucas, our vice-president, read the address in the B. G. B., she wrote me:

"Why not have that picture of the three Ottos and that address in the book you are to get up?"

But it is much better to have it in a pamphlet by itself, for it will be much cheaper than the book, many more copies can be printed, and it should be distributed especially to reach the intelligent, reading, thinking classes.

GOOD PLAN SUGGESTED.

**This Is What We Have Urged Upon All
our Readers as a Means of Making
the Blade a Success.**

(By Helen H. Philbrick.)

If this plan pleases you in answer to your appeal in the Blade to-night, why not make a number of copies of it and inclose several to each subscriber to use as personal inducements in getting subscribers?

The copy of what we have signed and sent in to you will show to those from whom we solicit subscribers that we have made it a personal matter, that the Blade's interests are ours, that we have espoused its cause, and will give a reason for bothering them with an appeal to subscribe.

For instance, I could not approach a semi-stranger or casual friend with a request to give me \$2 for a paper subscription unless some such obligation like this was ready to show as an excuse for that appeal. I could inclose these slips in letters when I write friends, and with just a few words in explanation avoid offense this way. So it seems might the rest of "us."

At any rate, I enclose this to you signed, and—if I fail to get the sub. before the New Year, the \$2 will come out of my own pocket.

I shall keep copy to help me to the "gall" I must use in order to "canvas." I never canvassed for anything but the Motherlove work in my life, but—I can for the Blue Grass Blade; "god" bless it!

My plan is to have every subscriber make out and sign something like the following, and mail it to you:

PROMISSORY NOTE.

In the interests of humanity and scientific research, for which the Blue Grass Blade stands pre-eminently, and to help hold finances, I hereby promise to secure one new subscriber between now and January 1st, 1910; or, in case of failure to do so, forward the amount of subscription (\$2) myself; making donation of the year's subscription to some one of my personal friends, whose intellectuality and moral character recommends them to me as a person worthy of the gift.

Signed: HELEN PHILBRICK.

Address: 457 Ulysses St., Los Angeles, Cal.

Date: Nov. 20. Era of Man, 309.

THOUGHTS.

The thought lives on forever-more,
On self's dependent shore,
Omniscient holds within its hand
The seething mass of earth and sand.
The liquid lavas sweep
Upward from the deep,
The coral reefs in heap,
Where waters roll and leap.

Oh thought! Oh God! I cannot grasp,
Nor hold within my clasp
The ocean deep, the ocean wave,
Nor stay its hem and lave.
But thoughts invisible, unseen,
Forever stand between,
To save immortal from the grave,
The thought, its soul, a body gave.

—J. E. Burkhart.

King David and King Solomon
Led merry, merry lives,
With their many, many concubines,
And many, many wives.
But when old age crept o'er them
With its many, many qualms,
King Solomon wrote the Proverbs,
And King David wrote the Psalms.

The Blade's Correspondence

Splendid Encouragement.

NEW YORK.—I see that you are one of the kind that will take advice, and I say, of course, the ones who are right will agree with me in regard to the stock policy that you have turned down. I will send you a bit of encouragement, and you will have no dividend to pay on it.—E. FOOTE.

About the School.

MINNESOTA.—Please send me full particulars about your Correspondence School in all branches. Does it lead to degree? Can I substitute work I had in other branches?—A. B. WOLFE, D. D.

Full of Encouragement.

IOWA.—I see that my time for the Blade expires this month, and I am wanting the enclosed tract published in the Blade. When I see it in the Blade I will send my renewal for the next year.—E. G. CHASE.

We Have Several Left.

OREGON.—Have you still in stock "A Trip to Rome" by J. B. Wilson? If so, what is it worth?—J. H. WIRTZ.

Must Be the P. O.

MISSOURI.—For some reason, we here at Caplinger Mills do not get the Blade very regularly—only about every other issue. We do not like to miss any of them; they are too good to lose. Did not get copies of Oct. 18th, Nov. 1st, nor Nov. 15th. Did you publish on those dates? They have been holding a "big meeting" near here. I attended one night, and it was very amusing to see them "saving sinners"—mostly children.—J. M. AUSTIN.

Makes Another Lap.

NORTH DAKOTA.—Enclosed please find \$1.50 to pay for another year for the Blade. Please change my Postoffice to State of Washington, as given herein.—A. C. ANDERSON.

Agrees with Mrs. Bliven.

PENNSYLVANIA.—Please send paper right along. Will send money as soon as I go to town. Am thinking of going to Franklin to stay this Winter; will know within a couple of weeks. I think Mrs. Eliza Bliven's plan is the best. Will contribute my mite if you adopt it.—L. C. GUILD.

Crippled, but Still Fighting.

MAINE.—I have just got up from a siege of rheumatism, gripple and god knows what else. Have been sick about a month, and am rather irritable and nervous; so if I seem impudent and saucy to some of our well meaning friends I hope they'll pardon me. I feel like scolding certain subscribers to our grand paper—the Blade. What should we do without it? Do you ever think! WHAT SHOULD WE DO IF THE BLADE SHOULD SUSPEND? And do you owe the small sum of \$1.50 for a year for this same Blade? You know what our editor has said—it is impossible to run much longer unless those who are behind hand in their subscriptions. PAY UP! Do you think, "Oh, the others will pay and keep it going." What a mean disposition for a Freethinker, a true and

honest liberal to harbor. Do YOU owe for the Blade? If you do, for god's sake, PAY UP, or tell our editor you are too poor and cannot possibly do it. There may be some who cannot pay, who have all they can do to live, and yet who want the paper. Will such write to the Blade, informing it of your circumstances? I believe a true liberal, a constant reader and lover of our paper would not lie about his condition. I also think there is a poor devil here and there who'll pay a year's subscription for such as cannot afford it. Write to me, so nobody else will know about it, and as soon as I can get about again I'll see if I can't collect among our friends a year's payment for you. I'd rather give \$5.00 a year than that this splendid paper should suspend. PAY UP, and do what you can for it. Enclosed is \$1.00 for the Blade. I wish I could do more, but business is so poor that I cannot. Hoping you'll keep afloat.—I. S. CURTIS.

One from the Shoulder.

MAINE.—I am in my busiest part of the year, and so can perhaps claim a reasonable excuse for not replying to your question in the Blue Grass Blade of two weeks ago, and when a man is in his b-z year, he does not care too much for additional anxieties.

I am sorry the Blade is so hampered by dishonorable subscribers; very sorry in more ways than one. We, who ought to stand before the world correct to the letter in our private lives, thus fill the willing mouths of our theological friends with hot shot to fling at us. My advice is, why not make the Blade a bi-weekly, or even a monthly paper? I would like to see this done. I honestly think that the articles would be more carefully read, the writers would have more time to prepare them, and our new gifted editor would have more time to go about and lecture, or debate, etc. And I am glad to see that there is less habit than formerly of flinging sarcasm at the old country, or any other country for the matter of that. I myself am proud to say that I am an Englishman, and when I met some year or two ago two countrymen, both Freethinkers, I gave each of them a copy of the Blue Grass Blade, and by chance in each copy was a cut against our country. Of course, you could not blame any intelligent person for refusing to subscribe to a paper that was addicted to bitter irony against the country they were not ashamed to hail from. Would an American in a like case?

I hope the Blade will live on and on; and make friends as time goes by; its well written, able articles are worthy of careful reading. Long life to the Blade! Yours truly.—WM. COOPER.

Comes Up with Renewal.

KANSAS.—I note by the tab on my last Blade that the time to renew is close at hand, and as I cannot well get along without it I enclose draft for \$1.50 to advance my subscription another year. I note what you say under the title, "Shall the Blade Live or Die?" I believe the plan suggested by you is all right, and if adopted would put the good old Blade on a solid foundation. I approve of the plan of incorporation, and will subscribe for one or two shares of stock. The Freethinkers of this country cannot afford to let the Blade go down.

We must be equal to this emergency. The efforts put forth by the Romish Church to destroy our liberties must be counteracted, and the Freethinkers and Socialists are the only ones that can and are willing to do it. We must not let this hydra-headed monster steal our liberties. That damnable despotism known as the Roman Catholic Church is always on the alert, watching every chance to get more power. Encouraged by the Roosevelt administration, they have become more bold. So it's up to us Socialist and Freethinkers to show our mettle and stand firm. Wishing you and our cause success.—J. F. MAYO.

OHIO.—Our committee has not met yet. I see we must change our dates. February 12th is Lincoln's birthday, and there are at least from 200 to 250 belonging to the club of our best men, many of whom would like to attend the debate. You and Mr. Keyser will fix that matter. The hall we want to get was also engaged by the club a year ago for the 12th. As soon as you fix the dates the committee will report to you. Find enclosed check for \$5, for which move my tape forward one year; also Mr. R. P. Hickox one year. The \$2 you will apply to the poor fund.—S. Toomey.

THE SQUIRREL PROBLEM.

A Different Answer.

Answer to the Squirrel Problem.—A man makes a circle around a tree, but the squirrel keeps going around the tree on the opposite side from the man. Does the man go around the squirrel? Yes if the squirrel is not higher than his head. To go around anything is to generate a circle enclosing it. But if the squirrel is higher than the generator he is out side the plane of the circle.—A. A. SNOW.

NEW YORK.—Yours to hand. You are a good deal better at hitting Jewish superstition than reasoning about the squirrel. It don't make any difference what the squirrel did with regard to the man going around him. The squirrel might have turned somersaults until he died. That would not change the fact of the man going around the squirrel.—C. R. Woodward.

IOWA.—John B. Barnes of Pittsfield, Me., asks how the hunter could be east, west, south and north of the squirrel without going around him. I would ask Mr. Barnes how the hunter could go around the squirrel when the tree was always between them. The hunter and the squirrel are each revolving around the same center (the center of the tree), each at a different radius and both making the same number of revolutions in the same time. Let Mr. Barnes go to his buggy and elevate one wheel from the ground; let him tie a string around on spoke near the felly and let this string represent the hunter; then let him tie a strong around another spoke on the opposite side, near the hub, and let this string represent the squirrel. Let Mr. Barnes turn the wheel and observe how often the string near the felly goes around the string tied near the hub.—A Subscriber.

Does Not go Around.

MISSOURI.—Concerning John B. Barnes' answer to the famous squirrel problem, I wish to say that while one may walk one or more complete circles around the tree trunk that hides the squirrel and be north, east, south and west of the squirrel, the fact remains that one has not been on the right or left sides nor behind the squirrel; therefore, one has not been around it.—Andrew Rood.

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